THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."—I PETER 3: 15.

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"AND A LITTLE CHILD SHALL LEAD THEM."

LESSONS OF LIFE TAUGHT BY THE COMING AND THE GOING OF A CHILD.

"IN MEMORIAM.—Born March 20th. Died March 24th. His coming was a joy to his mother and me. His going has helped us to understand some things we did not know."

To some this language may need translation; but it will be understood by the loving parents of living children, and it will be self-interpreting as it strikes a holy and sympathetic chord in the hearts of those who have loved and lost.

"Language grows out of life—out of its agonies and ecstasies, its wastes and its weariness. Every language is a temple in which the soul of those who speak it is enshrined." How many fathers and mothers there are whose souls are enshrined in the temple where was spoken this eloquent memorial to a little one, whose coming revealed the very heights of love, and whose going showed what death really is!

The boy in his teens thinks he loves when for the first time he makes bold to go "gathering the myrtle with Mary—Mary whose heart he knows"; the youth thinks he loves when he presses the engagement ring upon the finger of his sweetheart and seals it with a kiss; the young man thinks he loves when he leads his bride to the altar. And they all do love—in their own way and in the way of the moment.

But wait until the baby comes! There is love! There the love for the bride is increased a thousand-fold and consecrated in the love for the mother, while in the new-found affection for a little child, portals seem to have opened

upon new and strange yet holy ground. How the world laughs at the antics of a man who for the first time finds himself to be a father! But who cares for the good-natured laughter of the world? Certainly not the man, who, after hours and perhaps days of keen anxiety for the fate of his sweetheart who has gone into the valley of death's dark shadow in response to love's stern call, has been assured that "all's well." He has obtained a glimpse of real life; in his horizon there is not one single cloud. The birds are singing, and there is music everywhere. He breaks from his work and finds himself hurrying to the bedside of the old love and to the cradle-side of the new love. As a rule he is undignified in his haste; but what does a new-made father care for dignity? He knows there'll be ample time for that when he is dead. He rather enjoys the jests of his associates, for just as the young lover likes to talk about his sweetheart the older lover likes to talk about his babe. It is a striking fact that although history may repeat itself, as it has in many homes, though child after child may be born, it is the same old story. The same birds are singing, the same music everywhere for the father who finds himself hastening to his home to greet one of those who has been likened to God's apostles sent forth day by day to preach of love and hope and peace. Wait until the baby comes, and that is love! Wait until more and more babies come, and that is more and more love!

But if you would learn even more than that of love, wait until the baby goes! There is the voiceless grief that "whispers the o'er fraught heart and bids it break." But there is the grief that makes the tie that binds two hearts closer than any marriage words yet spoken by a priest; the thing that "knits two hearts in closer bonds than happiness ever can," for "common sufferings are far stronger links than common joys."

Do we not know that a grave cannot be so small that it fails to find in the parents' hearts the place which in God's infinite wisdom has been set aside for the memorial to every child of love? The parent obtains new interest in every day's development of the child from birth to the limits of babyhood; he obtains new interest in every year's development of the boy, whether it be from kilts to knee pants, from knee pants to long trousers, or from smooth face to the first touch of downy beard; and every turn carries a new sensation to the parents' heart. How often, also, has the sentence passed between father and mother as they anxiously bent over the sick child's bed: "He's just at the age when it will be hardest to lose him." But it is because the parents love best the child that is sick that they think death at that age would be the hardest. At any age and at all ages, from babyhood even unto manhood, the death of a child calls unto the parent's heart; and the parent's heart, always on guard in the child's interest, makes prompt and grief-stricken response.

There is, indeed, not one to spare, until there comes the command to which all mortals must in sorrow bow. Keen though that sorrow, large though the responsibilities which the child brought, great though the sacrifices it required, we would not if we could, part with the sorrows, if by doing so we must blot out the great fact that a little child came into our lives to teach us the way to love, to show us the way to live, and to tell us the way to die.

And there a little child shall lead them! There many a little child has

led them. There the boasted knownothingism of the agnostic or the proud declamations of the infidel leave man helpless where the faith of the mother points unerringly to the stars. There, "as the disciples found angels at the grave of Him they loved, we could find them, too, but that our eyes are too full of tears for seeing." There—even in the darkest night of death—"hope sees a star, and listening love can hear the rustle of a wing."—RICHARD L. METCALF in *Omaha World-Herald.*

WAS A RESTORATION FROM HEAVEN A NECESSITY?

BY ELDER NORMAN E. SHORTEN, OF THE LONDON CONFERENCE.

ONE with whom I conversed, after hearing the story of the Prophet Joseph's first vision remarked: "Why, it sounds like a fairy tale. The idea of Christ appearing to a boy of fifteen years in this age of the world is beyond belief!" Is their anything so strange or impossible about the boy prophet's first vision, that it fails to appeal to reason?

I think not, especially if we profess to believe our Bibles. David and Samuel, two of Israel's most noble men, were chosen in their boyhood. If they were chosen so young, is it improbable that God would choose others in the same way?

Because the heavens had been as brass for upwards of eighteen hundred years is no reason why a re-opening should not take place in this age.

A passing glance at our Bibles, and a glimpse at church history will suffice to prove that new light from heaven was the greatest need of the nineteenth century.

First, let us look at the Church as Christ established it—"The Kingdom of God upon earth."

As near as can be gleaned from the New Testament, the organization which Christ effected was built upon the foundation of apostles and prophets, Jesus Christ, Himself, being the chief corner stone." (Eph. ii: 20). These officers were aided in the ministry by "evangelists, pastors, and teachers," (Eph. iv: 11), also seventies (Luke x: 1), bishops (Phil. i: 1), Elders (Acts xiv: 11), priests (Pro. i: 6), and deacons. Each of these officers seems to have been assigned to a different branch of the ministry, and they all worked as a harmonious whole, for the perfecting of the Saints. Those who thought to usurp such positions were cautioned by Paul in these words: "And no man taketh this honor unto himself, but he that is called of God as was Aaron." (Heb. v: 4).

The outward ordinances of the Gospel were few in number and simple in kind, the first of them being baptism by immersion (Rom. vi: 34, Col ii: 12). It was not administered to babes, or infants, because it was to be preceded by faith and repentance (Acts ii: 28, viii: 37), and was for the remission of sins. (Mark i: 4, Acts xxii: 16). Babes have no sins, neither have they power to believe, so they are not fit subjects for baptism.

The second outward ordinance was the laying on of hands for the reception of the Holy Ghost (Acts viii: 17; xix: 6.) This form was also used for ordaining one to an office of the Priesthood or conferring blessings. The

anointing with oil was also used with the laying on of hands for the healing of the sick.

The third ordinance was the sacrament of the Lord's Supper. When properly administered both bread and wine were used, as Christ instituted (Lake xxii: 19 20). Simplicity was observed, and we have every reason to suppose it was administered often, perhaps every Sunday, or even oftener, because of its important place in man's spiritual welfare.

The foregoing are briefly the outward ordinances of the Church of Christ as He established them in His day, and where they are found in humble simplicity and accompanied with divine authority there will be the Church of Christ.

It appears that as fast as the apostles established a new branch of the Church they left it in charge of a bishop, while they continued to act as a traveling ministry—yet they were the foundation or head of the whole Church.

The order of apostles was not perpetuated. They were killed, and we have no record of their places being filled. Thus the branches of the Church were left in charge of the bishops. These were equal in authority and jurisdiction, but gradually the bishop of Rome gained the supremacy, and, according to Catholic argument, he became the visible head of the Church before the close of the first century. However, in after years he became so powerful that his word ruled the nations. Emperors and kings feared his displeasure, and the state became the centre of pomp, show, and worldly power. Instead of being aided in the ministry by brother apostles, evangelists, seventies, pastors, teachers, and deacons, he was not an apostle, and his pomp was shared by cardinals, arch-bishops, metropolitans, monks, etc.

The organization was not all that was changed. As early as the beginning of the third century the ordinance of baptism was changed. Cyprian, bishop of Carthage during the first part of this century, allowed those who had fallen away during times of hard persecution, to be sprinkled if they were too weak to be immersed. This gave rise to the now common mode of baptism—that of sprinkling. The manner of administering it was no sooner changed than it began to be misplaced and was administered to babes. This took place before 253 A.D.

The third century saw much corruption creep into the Church, and early within its years the sacrament fell a prey to the polluting hands that should have held its simplicity sacred. The doctrine of transubstantiation was introduced about this time. Under this ordinance, the bread and wine are supposed to undergo a mysterious change and become in reality the body and blood of Christ. Following this corruption came the institution of the Mass—naturally the outcome of the doctrines previously mentioned. Thus one-half of the sacrament was done away with and thus was corrupted one after the other the sacred, simple ceremonies of true Christianity, and riches, pomp, and useless forms were instituted in their stead.

This was the condition of the Church at the close of the fourth century. Space will not permit an account of the years which followed. Suffice to say, before the tenth century, the supposed shepherds had lowered their sacred charge to their own level, and finally became so oppressive that open rebellion was the outcome.

The sturdy, well-meaning reformers of the sixteenth century, no doubt had just reasons to fight against the corrupted mother Church. But we have reasons to think that their zeal in reforming it was not according to knowledge, for they failed to reform the mother Church, and the outcome of their efforts is the strife and contention characteristic of modern Christianity. They utterly failed to establish a church on New Testament principles—but went far toward preparing the world for the coming of the old, plain, simple Gospel of Christ.

Rome, then, had departed from the faith—and the many sects and creeds are apostate from Rome—so our conclusions are this: Unless new light comes from heaven the true Church of Christ cannot exist, for without authority it is no Church at all. Rome, if it ever had any authority, lost it through apostacy, and hence it must come from those who held the keys in the beginning—even from Christ and His Apostles.

The outcome of the boy prophet's first vision was the re-building of Christ's Church upon firm New Testament lines. It has again been established in its simplicity and completeness. This is something the reformers failed to do, in fact it is a thing beyond man unless he is guided by direct revelation from God.

TEA-DRUNKENNESS.

BY DR. ANDREW WILSON IN "IDEAS."

We hear a great deal regarding ordinary drunkenness, of course, but it would be well for us if the topic of tea (and coffee) drunkenness could be widely ventilated. The undue consumption of these beverages is an evil of great and growing magnitude. It is not merely that tea taken in excess acts in a highly irritating manner on our nervous centres, but the tannin contained in the tea is known to act most injuriously on the digestive system.

This tannin, as its name implies, is practically the same substance used in the preparation of leather. Its effects on the stomach are to produce dyspepsia and indigestion, with all the train of ills that mark the course of that disease—heartburn, acidity, loss of appetite, and so forth. The spectacle of a pale anæmic work-girl, who practically lives on tea and bread, is not a cheering one. Thousands, like her, suppose tea and coffee are foods. They are nothing of the kind. Cocoa is a food, if you will, containing fat, gluten, starch, and also a stimulant, but in tea and coffee you find practically no fat, starch, or body-building materials. I am not running a tilt against the moderate and reasonable use of either tea or coffee. Long have I preached the doctrine that if people have not enough money to spend on food, it is sheer folly and waste to spend it on tea or coffee. They would obtain much greater nourishment from things like oatmeal, peas, lentils, cocoa and the like. But the tea drinking mania has seized upon the nation, and day in and day out we sit and imbibe tea to our physical undoing.

I have been reading a book by a physician, in which he boldly states that when he wants the stimulant of tea, he takes it as such, in the shape of the actual caffeine itself—that is the active principle of tea and coffee. He will

have none of the tannin infusions, which, especially in the case of cheap teas, pass under the name of "tea." I am glad attention is being drawn to this tea-drunkenness, for it is certain, sooner or later, to become a national evil. I never pass a tea-room and glance in at its crowded tables, but I think of the men and women laying up for themselves a future of dyspepsia. To my mind, the consumption of innumerable cups of tea, with equally objectionable items of unhealthy pastry and cakes, is a physiologically-degrading spectacle. Many women, of course, will drink tea all day long—and such tea! But for men (or women) to philander about with a tannin infusion is degrading in the extreme. I would far rather see a man take his whisky-and-soda, and be content therewith. At the very worst, it will cost him more, and, if he is a reasonable being, he will be content with one—that is, he will allow a judicious interval before he requires or wants another. I hazard the opinion that the healthy man (who truly does not want alcohol at all) will suffer less harm from his whisky-and-soda—if harm there be—than from his chronic cups of tea, taken *ad lib.*

It is evident we must have something to drink, and the argument here intervenes that, for women especially, tea is safe, and alcohol is not. I agree that there is danger with alcohol, and everybody will admit so much, but I do say that a tumblerful of very hot water, quietly sipped, will be good, and will not be attended after its ingestion by the effects of tea taken, as it is by women, immoderately. Again, we have plenty of other things of agreeable and nourishing nature wherewith to appease our thirst. There is milk-and soda; there is barley-water, which, with the addition of a slice of lemon, I can recommend. Club-men have begun to find these things out, and, like sensible persons, are giving up tea and toast altogether. Above all, fly from the "meat tea"—the "high tea"—as from the plague. Both tea and coffee arrest the digestion of meats.

THE PROLONGATION OF LIFE.

Wonderful experiments are being made at the present time for the purpose of ascertaining some of the deep secrets of nature. Professor Loeb's attempt at bridging the chasm between organic and inorganic creation does not appear to have been crowned with success, so far. Nor will it be, until the true nature of both spirit and matter is more fully understood than at present. The experiments of Mr. Burbank have brought more satisfactory results. He has produced several new varieties of flowers and fruits. But his problem is much easier than that which suggested itself to Professor Leob.

Among the remarkable experiments in this field are those of Professor Standfus of Zurich, who is said to have reproduced ancient varieties of butterflies, and new forms, entirely unknown. The "Worcester Gazette" quotes a communication from Europe in which it is stated that the professor, after years of experiments, has discovered that new species and races may be formed by the influence of high and low temperatures. The Swiss savant, we are told, has confined his experiments to butterflies, and has obtained remarkable results. Taking some 6,000 ordinary caterpillars in their different

stages of metamorphosis, he exposed them to temperatures varying from 40 degrees to —4 degrees C. Most of them developed into butterflies of ancient species, which are now very rare, while others developed into totally new species.

We know not how authentic this story is, but it sounds reasonable. It is known that temperature plays a most important role in the maintenance of life, in all its known forms, and it is highly probable that heat was one of the agencies by which the Creator availed Himself for the bringing forth of genera and the multiplication of endless species and varieties.

To the wonderful lines of research now pursued belongs the various attempts at finding a solution of the mysteries of perpetual youth. Some notable speculations in this field have just been set forth by one Mr. Charles A. Stephens. From notices of his book, "National Salvation," it appears that since the unicellar protoplasmic structures are practically deathless, he can see no reason why the co-operative colonies of cells (digestive, muscular, cerebral, nerval, etc.,) that form the human body should not live for thousands of years if properly cell-nourished, defended from bacteria and protected by proper social environment and climatic adaptation through swift transportation facilities

That is, practically saying what science long has admitted, that there is really no known scientific reason why death should exist, why the process of growth should be stopped, and decay set in. The problem, according to Dr. Stephens, is to know how to recharge the germinal matter of the body and keep it up to the original vigor imparted by the germ-ovum it started with, or, how to make repair exceed waste. He thinks that the immediate future will see some startling discoveries in the way of renewing the somatic cells by some kind of cell-food inoculation, some form of inward radiation of ions into the swift-coursing blood that shall perpetually renew each one of the myriads of individual cells. But parallel with this must go, he says, great improvements in the outward environment—the purification of the atmosphere from its present disgusting hordes of bacteria, for instance; the eradication of poverty; selection of climate by rapid transportation facilities, and the like. "Life," he argues, "begins in the single cell. For millions of years that was the only form of life on the planet. By combining with each other, these cells increased their span of life thirty thousand times. If man's life could be prolonged in proportion, he would live eighteen thousand years!"

These propositions may appear to be wild imaginings, but they indicate the trend of thought in the present age. And they prove that scientists are approaching the lofty heights of the prophets of old, who saw in the dim future a time in which the days of man were to be as the days of a tree. But this, thank God, cannot be until man shall have learnt righteousness and peace. With the present tendencies to strife and hatred, under the cruel rule of selfishness and ambition, it is a blessing that man's life is short, and that new generations take the place of old ones in rapid succession. Only so is progress toward liberation from sin and error possible. Under present conditions death is a blessing. Perpetual youth would be desirable only among perfected beings; not among slaves to their own evil desires and the influences of the powers of darkness.—*Deseret News.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 29, 1905.

EDITORIAL

A WORD REGARDING THE REORGANIZERS.

It may not be generally known by the Latter-day Saints in these countries that in the year 1860 a number of apostate members of the Church organized a new church which they called "The Reorganized Church of Jesus Christ of Latter-day Saints." These dissenters have imitated closely the Church organized by God through the instrumentality of the Prophet Joseph Smith in the year 1830, and because of this it has succeeded in deceiving quite a number of people, who have joined themselves to this body. Because of the action of one of the Prophet's sons, Joseph Smith by name, in accepting the presidency of this faction, it is commonly called the "Josephite" church.

True to the sign which marks every movement not originating from the Lord, these people are among the most persistent evil speakers against the Church, and especially against the authority of God, of which they themselves are devoid; and further, true to their nature and origin, much as they quarrel with other sects that differ from them in faith and doctrine, they unite with any and all religious organizations in maligning, abusing, and misrepresenting members of the Church of Jesus Christ of Latter-day Saints.

For many years these Reorganizers have opposed the work of the Lord. The attitude of the Latter-day Saints towards them has been the same as to all other religious denominations—to let them alone. This does not suit the Reorganizers, whose chief and only object in life seems to be to strut around with a chip on their shoulder, challenging all, and especially the Latter-day Saints, to knock it off. Nothing hurts the devil so much as to be absolutely ignored, nothing makes him so angry as to be let alone, and so he tries to create a disturbance that attention might be called to himself and his work.

We are led to say this much because we receive reports from the Elders laboring in the British mission that some of these Reorganizers have been disturbing their meetings, and trying to hinder their work. Their methods are utterly despicable, and as such they furnish the proof of their own unworthiness. They distribute at the meetings of the Elders literature in which it is stated that they are the only true Latter-day Saints, and all that come from Utah are deceivers and imposters. They follow the Elders and try to lead their investigators astray. They are continually denouncing and chal-

lenging. When an Elder is preaching the Gospel of faith and repentance to an audience on the street, along comes a Reorganizer and shouts, "Brigham Young," "polygamy," and in other ways endeavors to break up the meeting.

The sample circular sent us which the Reorganizers are distributing states some of the reasons why they are opposing the Elders of "The Salt Lake Mormon Church." One of these reasons is that the "Salt Lake Mormons" have by their wicked and "unchristian" teachings "caused all Latter-day Saints to be cast out as evil everywhere." This is a source of sore trial to the Reorganizers—this, that they should be "cast out as evil everywhere.' They wish to be Latter-day Saints, but they want to be in full harmony with the world, want to be popular, want to be like the rest of the Christian world, and not in opposition in any way. Seemingly, they have forgotten, if they have ever learned, the law which governs the great conflict between truth and error. Have the "Josephites" forgotten that Joseph the Prophet was "cast out as evil everywhere"; that from the time he received his first vision of the Father and the Son until he laid down his life in Carthage jail, it was one continuous struggle with him against the prejudices of the world? When these self-righteous men cry "law-breakers" against the Latter-day Saints, have they forgotten that the Prophet Joseph and his brethren were classed as law-breakers, and were constantly hounded by officers of the law, tried in courts of law, and imprisoned in the jails of Missouri and Illinois, and above all, have they forgotten that the great Master Himself "was cast out as evil everywhere" by the world around him, and by that same worldly power taken to His death on Calvary? If the Reorganizers wish no connection with a people that are "cast out as evil everywhere," they must once more change their name, because as long as the world stands and the devil has power in it, the words "Mormon" and "Latter-day Saint" will carry with them a tinge of shame to the misinformed and the ungodly.

The principal objection which the Reorganizers have to the Church is the question of polygamy, but as that is no longer an issue in any discussion pertaining to the Latter-day Saints, it may be passed by without comment.

Other would-be arguments of the Reorganizers against the Latter-day Saints consist of extracts which they have gathered from the extensive sermons and writings of Church members. These quotations standing alone and away from the text, appear startling and strange. Arguments based on such extracts are misleading. If the truth or falsity of a church could be proved by isolated utterances of its church members, or even its leaders, there is not an organization extant—not even the Reorganized church—that would stand the test. As long as man is mortal he is liable to mistakes. The leaders in the Church of Jesus Christ of Latter-day Saints lay no claim to infallibility, and it is simply making not only a man an offender for a word, but a whole people responsible for every word and action of certain men. The Latter-day Saints are to be proved by their works—by what they have done for the world, and for what they are doing, and not by isolated expressions which they might make; and this test they are willing should be applied to all people. The work in the British Isles as well as in America of such men as Brigham Young, John Taylor, Wilford Woodruff, Heber C. Kimball, Parley P. and Orson Pratt, and a host of other associates of the Prophet Joseph whom the Reor-

ganizers call vile and wicked men, speak to the honest and to the pure in heart in stronger terms than the harpings of their traducers.

Have the Reorganizers ever heard of the dog in the manger that could not eat the hay himself neither would he let the hungry ox do so? The world is hungering for the bread of life, and when the humble Elder stands forth to preach the Gospel to the people, these disturbers come around and try to counteract what is being done. Why do they not go as men out in the world and preach their gospel, relying on the demonstration of the power of the Spirit which they claim to have to bring the truth to the heart. Men, servants of God, clothed upon with the power of the Priesthood, do not sneak around tearing down the work of others. That is left to those who are too weak, too fearful to build in the strength of their own message.

The Elders and the Saints need not be worried, need not be deceived. Test the spirits, and all that exhibit "hatred, variance, emulations, wrath, seditions, heresies," may be safely counted as not coming from the Lord. The Elders of the Church of Jesus Christ of Latter-day Saints have no time even if they had the inclination, to cry from the housetops the faults and failings of the world. They have greater things to do. They have the Gospel of salvation to preach. They disturb no man in his religious liberty. They are gentlemen in the full meaning of the word, regarding the rights of others as equal with their own. If Methodists, or Presbyterians, or Baptists, or Reorganizers fail to extend the same rights to them, it is simply another testimony to the Latter-day Saints of the truthfulness of their cause.

N. A.

THE following amounts have been received for the Joseph and Hyrum Smith Memorial Fund: From the Liverpool conference, 6s 3d; from the Sunderland branch of the Newcastle conference, 17s.

"THE harvest is great, but the laborers are few." Two weeks ago there were reported thirty-four baptisms in the British mission. This week we have a total of thirty-eight reported. The good work is going on, and hearts are made to rejoice.

"IF a man wants to learn to speak, let him go into the street, stand up on a chair, and begin. It will not be long before he learns what sort of talk will hold an audience. His congregation is apt to disappear in a remarkable short time as soon as he becomes prosy," says the Rev. F. B. Meyer in the *British Monthly*. It is an acknowledged fact that the Latter-day Saints have more ready public speakers than any other people. If one could see the many Elders holding street meetings in the cities of Great Britain, the secret would, at least, be partly explained.

Release.—Elder Archibald B. Neil of the Liverpool conference is honorably released to return home July 7th, 1905.

Departures.—The following missionaries sailed from Liverpool by the s.s. *Republic*, June 23, 1905: From the Scandinavian mission—Hans J. Christiansen, Edward A. Gustaveson, Neils A. Hanson, Charles J. A. Lindquist, Martin

L. Okelberry, David O. Stohl, Jens M. Henricksen. From the British mission—Joseph B. Roden, Ephraim Bosworth, Robert S. Smith, Briant Stringham, James W. Cottam, Albert J. Jones. From Switzerland and Germany—George B. Miller, Albert F. Rich. With the Elders were sixty emigrating Saints. The company was in charge of Elder Miller.

FROM THE MISSION FIELD.

Baptisms in Turkey.—From a letter written by Elder Reno W. Vance, we learn that six baptisms have been performed in the Turkish mission since April 1. The Elders have many friends, and a goodly number are investigating the Gospel.

Progress in Wales.—President Wilford Day sends encouraging news from the Bristol conference. He reports four baptisms at Abeitillery, South Wales, on June 17th, 1905. About sixty people were present and witnessed the services. On June 2nd, 1905, two baptisms were performed in Stroud.

More Converts at Aberdeen.—Elders George W. Webster and David H. Packard send the following from Aberdeen:

"We take pleasure in reporting another successful baptismal service here in Aberdeen, June 18th, 1905, at which four more souls went down into the waters of baptism, Elder George W. Webster officiating in the ordinance. We also held a very successful district meeting, and rejoiced in having with us President Stewart Eccles and wife and a number of Elders. Saints and friends prepared a picnic June 17th, 1905, in the woods, at which all had a very enjoyable time."

Thirteen Baptisms at Nottingham.—President Aaron Call writes from Nottingham under date of June 26, 1905:

"In connection with the two baptisms performed by Elder A. E. Anderson, June 15th, 1905, we take great pleasure in reporting another baptismal service, held Saturday evening, June 24th, 1905, in the Radford Baths, Nottingham. Elder Anthon E. Anderson spoke briefly on the necessity of obedience to the principles of the Gospel. Eleven honest souls were then led down into the waters of baptism, President Aaron Call officiating. Many Saints and friends were in attendance and witnessed the ceremony."

Baptisms at Wisbech.—Elders Vincent and Cameron send the following under date of June 26th, 1905:

"We take pleasure in stating that on Wednesday, June 21st, one honest soul was added to the Church by baptism at the Kings Lynn public baths, Elder J. P. Cameron, officiating. The following Sunday four more were added to the Church by baptism, Elder H. W. Vincent performing the ceremony.

"After the baptismal service a cottage meeting was held at Sister White's,

and those baptized were confirmed members of the Church. We feel greatly encouraged, as other investigators expressed a desire to be baptized."

Genealogical Records Traced from Odin.—President Lofter Bjarnason, writing from Iceland under date of June 13, 1905, states that the Elders laboring in that island have been hampered in their work because of a quarantine that has been in force in the city of Reykjavik, because of an epidemic of measles. President Bjarnason says he has been busy of late in getting genealogical information. Of this work he says: "The public library here has some of the best genealogical records in the world. I have found genealogies here that were traced in a direct line from Odin, the great hero of northern countries to men living at the present time. Another thing which makes these old volumes so valuable is that there are so many dates given, all, or most, of which are absolutely reliable.

The Elders expect to labor during the summer in the island of Vestmanneyjar, where they were last year, and where some of the people desire more of the Gospel.

General News Notes.—A baptism was performed May 6, 1905, at North Walsham.

A very successful district meeting was held in York on June 20, 1905. Elder Frank C. Taylor was appointed and sustained president of the York branch, which was fully organized. A fine spirit prevailed at the meetings.

As a result of a "tea" and bazaar held recently in the Leicester branch, their hall is now seated with fifty durable lecture room chairs.

Elder John T. Woodbury, Jr., informs us in a letter written from Gibraltar, that he is enjoying his journey to Constantinople. His life on board ship was pleasant, as the officers and crew treated him with much consideration and kindness.

A district meeting was held in the Sunderland branch of the Newcastle conference, June 18, 1905. At the evening meeting Elder Benjamin R. Birchall spoke to a large audience on the subject of "Mormonism." In speaking on the question of missionary life and labor, Elder Birchall said the "Mormon" Elders would be willing to share their salaries with any who would join hands with them for the forwarding of the Gospel of Jesus Christ.

The Darlington branch of the Newcastle conference reports seven baptisms during the past month.

The Saints and friends at Gainsborough, Grimsby conference, met June 19, 1905, and gave a splendid farewell party in honor of Elder James W. Cottam.

President Stringham and Elder R. S. Smith of the Bristol conference were tendered a farewell party on June 16th.

A district meeting was held at Leeds, June 25, 1905. There were about two hundred and fifty in attendance, one-half of whom were strangers and friends. The Lord is blessing the Elders' work in Leeds, and the Saints are a great help in bringing friends to the meetings.

A well attended and instructive district meeting was held at Ashford, Kent, London conference, June 25, 1905.

On Sunday, June 25th, a most successful district meeting was held at Lye, Birmingham conference. The meeting-room was filled to overflowing, and an interesting time was had.

A CASE OF HEALING.

BY ELDER ALMA V. HUISH, OF THE LEEDS CONFERENCE.

THOUGH rather late in reporting it, I trust that the following account of a very miraculous healing may interest and benefit some who will read these lines.

It should be remembered that one of the fruits of a correct faith is the healing of the sick. Christ made this promise through His Apostles in His last great commission unto them: "And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; . . . And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover."

Some six months ago a lady in Leeds by the name of Mrs. Wade invited our Elders to administer unto her, sincerely believing that through this ordinance of divine administration and prayer to God, that an affliction with which she had suffered would be eliminated from her system. She had been made acquainted with the doctrines of the Gospel through attending a number of cottage meetings in the locality where she lived—in Armley. Very strong faith was characteristic in her almost from the beginning of her investigation.

For thirteen years this lady had been crippled with rheumatism, her whole body being affected. During the greater portion of this time she was an invalid, and unable to attend to her household duties. Her hands had been drawn almost double, and, therefore, she was helpless in using them. She called to her the best doctors of Leeds, who, in the place of giving her encouragement, said they could do nothing for her. After being in the Leeds Infirmary for quite a time, she was dismissed with the assurance that she was absolutely incurable.

In accordance with the lady's request, seven of the Elders of the Church of Jesus Christ of Latter-day Saints laid their hands upon her head after she had been anointed with oil. President Abraham M. Hill, in sealing the anointing, promised her health and a complete recovery to their proper functions of all afflicted parts.

The second day following our administration, Elders McMurrin, Broadbent, and myself called at the home of this good woman, and found her with her sleeves up and her hands in the washtub—an act that she had not performed for years. The entire family rejoiced because of her condition, for she had been completely healed, and all trace of rheumatism had entirely disappeared. No signs of any revisitation of rheumatic pains or effects have yet become apparent. The blessings of the Almighty have indeed come to this good sister as a reward of her faith.

Since this event of healing has occurred, Mrs. Wade and several of her children have been baptized, and we look hopefully towards others of the family coming into the true fold.

CURRENT COMMENT.

Tobacco for the Unemployed.

A COMPANY of unemployed men recently marched from Leicester to London as a public demonstration for work. One of the strange features of the march, from a Latter-day Saint point of view, is thus recorded in the daily papers:

"A huge crowd, headed by a brass band, accompanied by the rector and many ministers of various denominations, met the army on entering Kettering, and a capital 'spread' was provided for the men in the Salvation Army barracks. The evening was pleasantly spent in the rectory gardens, where tobacco was served out, and at seven o'clock all the men took part in a short service in the parish church."

A Long-time Clock.

A CLOCK which is expected to go for 30,000 years or more is the latest result of the discovery of radium. This instrument has been invented by the Hon. H. G. Strutt, who is the son of Lord Rayleigh, the discoverer of Argon, and recent winner of the Nobel prize for physics.

In the clock, one-twelfth of a grain of radium is suspended over a small electroscope, consisting of two thin strips of silver. These, being charged with electricity from the radium, move apart, till they touch the sides of the vacuum tube in which they are fixed. There they communicate their charge to an aluminium wire, which rings a bell, and being discharged, fall together again to repeat the process indefinitely.

This extraordinary timepiece has just been placed on the market in London.

How Habits Grow.

AN old teacher was once taking a walk through a forest with a scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was just beginning to peep above the ground, the second had rooted itself pretty well into the earth, the third was a small shrub, while the fourth and last was a full-sized tree. The teacher said to his young companion:

"Pull up the first."

The boy easily pulled it up with his fingers.

"Now, pull up the second."

The youth obeyed, but not so easily.

"And now the third."

The boy had to put forth all his strength and use both arms before he succeeded.

"And now," said the Master, "try your hand upon the fourth."

But lo! the trunk of the tall tree, grasped in the boy's arms, hardly shook its leaves.

"This, my son, is just what happens with our bad habits and passions. When they are young we can cast them out readily, but only by the aid of divine power can we cast them out when they are old."—*Christian Age.*

A Prophecy Fulfilled.

A CORRESPONDENT to the *Deseret News* sends the following interesting item: "Xenia, Ohio, U.S.A., May 20th, 1905. Less than three years have passed since two of our Elders were escorted out of Xenia by a policeman, who declared that 'Mormonism' would never be tolerated in the city. When news of the expulsion from Xenia of these two Elders reached President Rich, he said, 'I will hold a conference in that city before I leave the south.' We have now realized a fulfillment of his words. Not long ago—say a month—word of our coming conference reached us. It was decided without the knowledge of President Rich to hold our gathering in his predicted city. Neither did we know at this time anything about his prediction. However, the conference was held in the K. of P. hall, Xenia, May 14th, 1905. Mission President Ben E. Rich presided, and conference President A. C. Hull took charge of the meetings. Besides the above, sixteen traveling Elders of the conference were present. Several Saints from Xenia and surrounding country were in attendance."

A Pen Picture of Jesus.

THE following is the Rev. N. M. Walters' description of Jesus. It is, of course, purely imaginative, but it has some good points. The last few sentences especially ought to be remembered by all who write "D.D." after their names, and are distinguished from the common people by the cut of their clothes:

"That sort of thing was the stock-in-trade of the Pharisees of Christ's own day. How free He was from all of it. Jesus was a man, and He had been a boy. He lived out of doors. He knew the drama of the seasons; the song of the stars. He loved the sea and to wrestle with it in the storm. He climbed the mountains and looked upon the wild things that dwelt in their darkness. He knew the touch of the plane and the hammer and the plough and the oar. His face was bronzed by the sun. His hands were calloused with the tool. His feet had bled upon the road. His arm was strong; His hands were big. He loved the shock of the plunge in the pool. He liked to sleep all night under the stars. As a child He had danced with the other children in the market place; as a lad He had spent days and nights with His cousins upon the sea. He knew how to work. He took time to rest. He was tall, strong, virile, athletic. He could laugh. He did not disguise Himself in His public ministry with a long face or a priest's garments. He had no preacher tone. His voice, as vibrant as a violin string, could reach the farthest crowd."

Only a Side Track.

AT the conference held recently at Xenia, Ohio, U.S.A., a Brother Beard was present. He had joined the Church in Missouri a short time before, and had been a Campbelite preacher. In bearing his testimony he related an experience which is well worth repeating. He stated that soon after he had joined the Church he was visited by a member of the Reorganized church who tried to show him that the reorganization was right, and that he was, therefore, on the wrong track, which caused a doubt to enter his mind.

One day soon after, while reading the Book of Mormon, a drowsy feeling seemed to come over him and the book dropped into his lap. At the same time he saw himself walking along a railroad track and looking at another track which seemed to parallel the one on which he was traveling. He was bothered in his mind as to whether he was on the right road, and wondered if he had better get on the other track. Just then a woman, dressed in white, came and placed her hand on his shoulder, saying, "You are on the right track," and, pointing back, she commanded him to look, which he did, and beheld that the other line was simply a switch which had come out of the main track. He then came to himself just as he was before the drowsy sensation came over him. Brother Beard spoke of the satisfaction this was to him, and bore an earnest and sincere testimony to the truthfulness of the Gospel as advocated by the Latter-day Saints.—*Elders Journal.*

"THE WORTH OF HOURS."

Upon your heart the truth may rise—
Nothing that altogether dies,
Sufficeth man's just destinies!

So should we live that every hour
May die as dies the natural flower—
A self-reviving thing of power.

That every thought and every deed
May hold within itself the seed
Of future good and future need.

Esteeming sorrow, whose employ
Is to develop, not destroy,
Far better than a barren joy.

R. M. MILNE.

DIED.

BETTRIDGE.—At Huchnall-Torkard, June 13th, 1905, Clara Bettridge, aged 35 years, wife of Samuel Bettridge. Sister Bettridge lived a faithful Latter-day Saint, and leaves a husband and four children to mourn her loss. Remains were interred at Huchnall Cemetery, President Aaron Call in charge of services.

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